WESTERN RECORDER.

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From the Recorder & Telegraph.

QUESTION ANSWERED.

(*Conclued from our last.*)

What is the meaning of Mark 11: 24, "What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*?"

Having considered the text before us, and others which have been adduced, in illustration, as speaking of miraculous faith, I may be asked, What is the difference between this and the faith which is necessary to all acceptable prayer? To such a question, I would answer: In the first he who has it, is assured that the very thing he asks will be granted; in the last, his confidence or his hope can go no farther than, *if it shall be the will of God*. In the first, he may say, "I know that thou hearest me;" in the last he can utter only this,—"if it be possible" —"not my will but thine be done." The first is a belief founded on some special intimation that God will manifest his power to perform a particular act; the last is a belief founded on the general promise, "If any man be a worshipper of God and doth his will, him he heareth." He that asks with the first, can never find the event fail, while God is faithful to his promise and "cannot deny himself;" with the last, he may cry, "Father save me from this hour," and afterwards be obliged to say, "The hour is at hand—the hour is come." With the first, if he pray earnestly that it may not rain, there will be "neither dew nor rain in those years;" with the last he may beseech the Lord, even thrice, for his own relief, and receive no answer but this, "My grace is sufficient for thee." The first we can be under no obligations to exercise, but when the special intimations are given; with the last it is our duty "always to pray and not to faint." In the first, our expectation must be commensurate with our freedom from all doubt; in the last, our hope must be confirmed, in proportion, as we are resigned to the will of God, and feel an earnest desire to be gratified or denied, at his pleasure. With the first, we may, "cast out devils and do many wonderful works;" but with the last only, can "we have boldness and access" to God, "with confidence." Judas, it is probable, had the first, though Jesus knew that he "believed not;" and though he died by his own hand, and went "to his own place," all they who have the last, thereby overcome the world; and "to him that overcometh," saith our Lord, "will I grant to sit with me, in my throne, even as I also overcame and am set down with my Father in his throne."

The reason of this vast difference is, the one is a mere assent of the mind to certain facts, as Satan believes there is one God; the other is, an essential moral virtue, springing from love, working by love, purifying the heart, and inducing holy submission to the divine will. The one, when granted, only proves the truth of the gospel, but neither gives nor shows any interest therein; the other unites to Christ, and interests in his atonement, righteousness, intercession, and all the gifts and graces of the spirit. When breathed forth in fervent prayer, in the name of Christ, "the Spirit itself helpeth our infirmities, and maketh intercession for us with groanings that cannot be uttered." Its suit is never denied, for it asks for all things, not expressly promised, with that humble and entire resignation which earnestly desires to receive nothing, but in conformity with the divine will. When particular favours have been given, since the days of miracles, it is believed, they have been granted, not to very importunate desires for those blessings, or strong confidence that they would be bestowed; but to those ardent longings for the glory of God and the performance of his pleasure, which seemed to annihilate all particular wishes, and render the soul indifferent to every petition but this, "Thy will be done."

Making this distinction between the prayer of miraculous faith and the ordinary prayer of faith, may help the Christian to form correct ideas of his own performances. It may, on the one hand, save him from that rising of pride which is sometimes to be perceived because his particular request has been granted; and, on the other, from that despondency which may be occasioned by a supposed denial of his suit.

You have prayed for a particular important object, the conversion of a dear child or friend. You have been earnest that it might take place, at this time, under this happy revival of religion in your neighbourhood. You rejoice in the hope that your prayer has been heard. I ask, did you not pray with resignation? Did you not refer all to your Father's sovereign & holy pleasure? I trust you cannot say, No. But you may say, you had a strong assurance that what you prayed for would be granted. Permit me to ask on what this assurance was founded? If on nothing more than your tender feeling, produced by your strong desire, you will doubtless confess it was unworthy of a humble Christian. You cannot say it arose from an express promise of Scripture, for no such can be found. If you attribute it to a revelation made to you in particular, I ask wherein your case differed from that of Paul, when he was assured that all who sailed with him should have their lives saved! If you say you had a strong impression, how will you distinguish it from the feeling that I have just mentioned? If you call it supernatural, wherein did it vary from that of Peter, when he said to the lame man, "Rise up and walk." All the difference appears to be in this, your words were in the language of prayer, and his in that of command; but both arose from a strong and supernatural impression. If it was sufficient to warrant you in praying unconditionally for the favour, might you not have assured the person concerned, that his conversion was certain? This, I am persuaded, you would not have presumed to do.

On a careful review of the case, would it not be more proper and scriptural, to think the event took place in the ordinary manner of God's bestowing saving blessings? Of his own good pleasure, he determined, then, to pluck your child or friend as a brand from the burning: and that you might be prepared for so great a blessing, he poured upon you "the spirit of grace and of supplications." You were not the cause but the subject of his mercy. This is according to his own declaration, "I will yet for this be inquired of by the house of Israel, to do it for them." Instead of saying, I have prayed earnestly and with full assurance of faith; and, therefore, God has shown this favour, and will ever perform what I thus pray for, listen to his own statements, and let all your haughtiness be brought down; "Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded, for your own ways."

At another time you have prayed most fervently and with continued supplication and animated confidence of success. The thing you asked for, you were persuaded was agreeable to the divine will: but the event does not correspond with your entreaties. What you asked for, once and again, is not granted, notwithstanding your most sanguine expectations. Do not draw the inference that you are rejected, or that God is not faithful to his promise. Your desires were good. You prayed in faith. You asked not amiss; but "with all prayer and supplication, in the Spirit." But it was not for the glory of God,—it was not for the promotion of his cause or for your own good,—that the object of your wishes should be obtained. You asked in humble submission; you did not wish your request to be granted if it should not be best. In deferring, in refusing, now, to grant your petition, God graciously accepts your devotion. He does not give you the particular thing you desired; but that which is far better, and far more agreeable to the real wishes of your heart. He performs his own pleasure, and advances the best interests of his kingdom. So David did well, in that it was in his heart to build an house to God. His desire was accepted, and the most gracious promises were the consequence, though he was forbidden to do what he intended.

Your prayer having been made with humble resignation—your desire having been earnest for the glory of God—your heart having been warm to engage in doing his will—you are as fully accepted as though your particular request had been granted. If you ask why it was not given? The answer of truth will not be, "because of your unbelief;" but, "even so Father for so it seemed good in thy sight." Instead, therefore, of inferring that you are rejected, remember—that glow of love which you felt, that humble submission which you expressed, that holy joy which breathed from your heart, was the Spirit itself, making intercession, and witnessing your acceptance in the Beloved. This evidence is as genuine and sure, when your particular request is *not* granted, as when it is. Had you prayed for the removal of a mountain, and it had immediately leaped from its place, it would have been no evidence of your being an heir of God—you might still have been "nothing." But "he that loveth," so saith unerring truth, "is born of God." He that by the spirit of adoption, crieth "Abba Father," is as fully accepted, is as truly heard, and shall reap as happy consequences, when his particular request is denied, as when all his desires are granted.

This distinction may also show us, with what desires we should endeavour to come before God in prayer. Not with uncommon earnestness for this or that favour, but with the fullest resignation to the divine will. Not so solicitous to be saved from the hour which we most dread, as that our heavenly Father would glorify his name. "We know not what we should pray for as we ought," for ourselves or for others, unless it be expressly promised. It must therefore be presumption to ask of God without this limitation,—if it be the "good pleasure of his goodness." Strong cryings and tears, not tempered with this holy submission, are more the language of rebellion than of prayer. God may give us our requests, but we need not think strange if he send "leanness into our souls." Against every such insubordinate desire we should carefully guard. The prayer of faith does not, now, consist in a strong persuasion that any individual thing, which we ask, shall be granted; but in believing that "God is, and that he is a rewarder of them that diligently seek him." In the exercise of this faith, we may ever "come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." For this faith there is the surest foundation, in the declarations and promises of God. Having this, we shall successfully "seek the kingdom of God and his righteousness," and then all other needful things shall be added; though we have no faith or power to heal the sick, to remove mountains, or to cast out devils. Earnestly desiring this holy and humble faith as the best gift, we may ever say nor shall our petition be denied—Lord help our unbelief,—Lord "increase our faith,"—Lord "teach us to pray." V.

From the Connecticut Observer.

MORAL INFLUENCE OF LITERATURE.

Mr. Editor,—The books that aim to annihilate the belief in a revelation from heaven —such as the Age of Reason, Oracles of Reason, Volney's Ruins, and many other, are more destructive to the happiness of the world than the Ephesian Library. They have a tendency to extinguish hope, that only cordial of the poor and afflicted; they sever the bands of love, which prevent the dissolution of society; they attempt to demolish the only pillar, on which the Christian can rest in this tempestuous world.

Those books, that extol the mercy of God, to the total exclusion of his justice, and teach that all mankind will finally be saved though they die in their sins, produce unspeakable mischief to man. They embolden transgressors, and strengthen the hands of the wicked; they serve the same purpose to the vile, as an opiate does to a man under sentence of death, or an intoxicating draught to one walking on the edge of a precipice—it lessens his fears while it increases his danger; lulls him to sleep while he is suspended over the bottomless pit.

But the most numerous class of books which are rousing the worst propensities of human nature, searing the conscience, and hardening the heart, is that flood of romance, which comes under the guise of history, dramatic representation of character, and the fascinations of poetic descriptions—those sweeteners of vice, and promoters of carnage. The truly learned as well as the soundly religious and moral groan under this insufferable weight of amusement.—The ultimate tendency of all these is to breed a distaste to substantial knowledge. Sober realities and the plain language of common sense are too dull and flat to a taste vitiated by splended fiction. They pollute the imagination shock every chaste feeling, and "doom their readers to perpetual emptiness." They neither enlarge the mind nor improve the taste; but corrupt both; for a romantic and lying spirit are inseparable companions. An elegant writer observes on Fielding, "He has done more to corrupt the rising generation than any writer we know of." And of Richardson's writings he says, "they have a general tendency to inflame the passions of young people, and teach them that which they need not be taught; and though they pretend to a moral, it often turns out a bad one. His writings have no rational and instructive amusement." All this may be applied with equal propriety to the novels of Sir Walter Scott.

A keen observer of human nature has asserted that, "Ignorance in England and depravity in France excite admiration of Shakspeare. Bad taste and vice always move together. A few tragic situations, quaint words, an indescribable, vague, and fantastic use of words, heaths, winds, spectres, and tempests, account for the celebrity of Shakspeare. He is a great master in the art of causing tears to flow." While he turns the head into a fountain of waters, he banishes from the heart all pure and delicate feeling. While he dazzles the eye with gothic splendour, and stuns the ear with barbarous music, he throws poison into the fountain of decency and virtue. "He sacrifices virtue to convenience, and is so much more careful to please than instruct, that he seems to write without any moral purpose." To enlighten the understanding, and at the same to corrupt the heart, was the master stroke of Satan with our first parents. "Ye shall be as Gods, knowing good and evil." All the light derived from the Drama is calculated to bewilder and lead us astray. Witness the characters of its passionate admirers.—Bad tempers, or a damaged reputation, or want of intellect, are commonly their defects.

To pull up the tares in the field of Poetry may endanger the precious grain; for, when used in the cause of virtue and religion, poetry is a noble vehicle, by which truth may be conveyed to the mind. But when prostituted to adorn vileness and encourage vice; to excite a thirst for human blood and kindle a martial spirit, it becomes the worst engine to debase the world. In the hand of Byron it annihilates all philanthropy. A love of poetry, simply for its gingle is one of the most fatal maladies that can seize upon the mind: for we are in danger of being corrupted by *sound*, and of being disgusted with *sense*. We shall despise reality, and perish by imagination. We shall be seized with that romantic mania, which will render us unfit to live, and less fit to die. The grand inquiry is, what shall be done with these books? The answer we will give in our next. PHILANTHROPIST.

We extract the following from the United States Literary Gazette. The description of Dr. Chalmers, will be interesting to some, at least, of our readers.

My first sally into the street was on Sunday morning, to St. John's church, a nondescript piece of architecture in the eastern part of the city, but the centre of attraction for the many passengers who throng the pavement of the Gallowgate, as they move onward "to hear Dr. Chalmers." I went in company with the son of my landlady, who occupied a pew in that church. The steps were thronged by a crowd of rejected applicants for admission; the desire of hearing so distinguished a preacher, inducing many struggles to attempt forcing their way in, to the no slight inconvenience of the legitimate pew-holders.

We got in just as the preacher rose to read out the first psalm. The reading was excessively awkward, his voice wretched, and his pronunciation so disfigured by national accent as to be sometimes unintelligible. Still there was a vein of deep and earnest emotion pervading the whole exercise, which made it, to say the least, impressive. His opening prayer I shall remember whilst I live. It was begun in the low husky utterance, which he has entailed on himself by that excessive exertion of the voice which is inseparable from the vehemence of his emotions, and the climax fashion of his interminable sentences. At first he was barely audible; but he seemed to gather strength as he proceeded. There was still, however, a kind of hesitancy in his manner; he seemed to labour with gigantic conceptions, for which even his own lofty expressions were utterly insufficient. His countenance bespoke a solemnized fervency of feeling, such as I had never before seen on human features. The vehemence of his manner startled me at first; but I soon lost sight of this, and of his accent, and of all that was disagreeably peculiar in his manner. A more sublime address to the throne of Eternal Majesty I have never heard from the lips of man. The force of the preacher's mind seemed to burst through the veil that hides the spiritual world from ordinary minds, and to be holding intercourse with living and present realities. Every thing that he wished you to perceive, became as it were palpable to the very sense. In the conceptions of his grand but somewhat rude mind, the grotesque I found often mingled with the sublime. What do you think, for instance, of the following idea in a prayer? Alluding to the commercial distress then prevailing and interceding for the victims of a glutted market, his expressions were, "And now that the surfeited and overlain world is rolling back on the heads of its children, the fruits of their frantic speculation," &c.

But it was in the sermon that the preacher seemed to make his deepest impression. He began in the same manner as in the psalm and prayer, and went through the introduction in a sort of conversational undertone which almost bordered on the ludicrous. As his ideas expanded, and his feelings began to play, he became more and more animated in his delivery, from animation he arose to vehemence, and from vehemence I had almost said to phrenzy; he literally screamed till his voice broke. His one and only gesture was repeated with fiercer and yet fiercer energy till he seemed about to fling himself from the pulpit. Then his corporeal powers would fail, he would make a long pause, and wipe off the copious perspiration which actually gushed from his head and face. Here a roar of coughing, &c. &c. from all parts of the church, reminded you of the breathless stillness, which had hitherto reigned over the audience. Silence once more resumed its sway, and the preacher began again in his low broken utterance. Again he rose, and again he sunk, under fatigue; till at last he was fairly compelled to take refuge in the expedient of breaking off and giving out a psalm to be sung, whilst he was recovering his jaded energies.

The succession of effort & respite in the speaker drew away my attention, sometimes even from the magnificent succession of images which the eloquence of composition raised before me; and more than once, I could not help thinking of an account of an English boxing-match, which I had read in an old newspaper; the pugilists had so many rounds of athletic effort and so many minutes respite, in succession, till the struggle was closed. However to speak the sober truth, there is a moral sublimity in the spectacle of a man sacrificing his health and his life to a sacred enthusiasm; and this must be the sum total of the eloquence of Dr. Chalmers' delivery; for in every other point of view it has no power whatever.

In force and sublimity of thought, Dr. Chalmers has surpassed the whole generation of preachers among whom he lives. For my own part, I never had so many new and stupendous thoughts brought before me in one hour, as in the discourse I heard that morning. They say that people of every, and of no character, crowd to hear this preacher. I do not wonder at the fact. Mental excitement is, more or less, the happiness of all men; and certainly it can no where be had to a higher pitch, than in a sermon of Dr. Chalmers.

From the American Journal.

LEAVES FROM A NOTE-BOOK.

Amid all their restlessness and discontent, men are so far satisfied with their earthly pleasures and enjoyments, as to be not at all excited by the thought of the pleasures and enjoyments of heaven. 'Ah! these are things,' said Dr. Johnson to Mr. Garrick while the player was showing his tiful gardens, 'these are things that tie us down to the earth!' When his courtly priests were endeavouring to console a dying king of France with the prospect of a throne and a mansion in the heavens—'Ah!' he replied with a melancholy air, 'France and the Thuilleries are enough for me.'

The mass of people—of sober, serious people, are conscious, that they do feel religion to be a sad, dull, melancholy thing, and the simple reason is, that they know nothing about it—they actually *attend to it as a matter of mere formality*. But only get in earnest about it—only come to understand it—only let your eyes be open to behold what is contained and arrayed and exhibited in it—within it—in its inner courts; and you shall confess that all the world calls fine and grand is but a heap of dust and ashes:—The real living fact you shall discover, is—that all the world admires as beautiful and glorious, is but a collection of mimicries—of most wretched, pitiful, drivelling mimicries of the objects and images which religion comprises.

I have long felt a want of sense of my dependance on God in my efforts to minister his truth. I have hopes now of being favoured with it beyond former experience. Of late in making schemes of thought—in devising methods to impress and awaken the souls around me, in laying plans for that end, just as my ruminations have been coming to a point, and I am about as formerly to say to myself, 'That's the thing—that will do it'—I am struck by a voice as within me crying, *It will not* do it:—If the SPIRIT OF GOD is there *that* will do it.' And so do I find myself met at every point and turn. Now this seems quite a new consciousness with me—though in the—year of my ministry. Need I wonder it has not been a successful one!

DEATH BED REPENTANCE.

The following circumstances were recently related to the Ed. of Zion's Herald.

In the state of Connecticut, a man sixty-five years of age, in respectable rank as to property and education, had long been opposed to religion. He paid no regard to the public worship of God; and, not satisfied with this, would often throw obstacles in the way of his wife and children's attendance. The faithful admonitions of his affectionate companion he did not treat with indifference, but with contempt. She persevered in her efforts to bring him to the wisdom of the just, until charged to take care of her own soul, and never trouble him again about his. The visit and exhortations of a faithful minister, were treated in the same manner; and he grew more open and bitter in his opposition to the kingdom of Christ. He was visited with a violent disease and his physician told him he must die. He sent for his minister, begged his forgiveness, and desired him to pray for his soul. He confessed to his wife and children his unkindness to them, and his guilt in rejecting and opposing the Saviour of sinners, and begged their intercession at the throne of grace, that his life might be spared: His disease raged, and his anguish of soul increased. And before three short days had ended he exclaimed, "Oh! MUST I DIE!—and went to his last account.

Would, that every opposer of Christ could be taught, by the scenes of a death bed, his danger. Would, that every man might act, as he will wish he had done, when he lies down to rise no more. Let him bring himself often to reflect on this solemn hour, and yield obedience to the dictates of his conscience and to the word of God. Then may he say, in his expiring moments, as did the father of our country, "*I am not afraid to die.*"

Fragments.

Knowledge is praised and desired by multitudes whom her charms could never rouse from the couch of sloth; whom the faintest invitation of pleasure draws away from their studies; to whom any other method of wearing out the day is more eligible than the use of books, and who are more easily engaged by any conversation, than such as may rectify their notions or enlarge their comprehension.

While we think we are serving God, we may be only sacrificing to Mammon. We may, like Jehu, boast of our zeal for the Lord, when we are only animated by the heat of our natural passions; may cover a censorious spirit under a cloak of piety; and, giving admonition to others, may be only giving vent to our spleen.

When Alcibiades was pluming himself upon his numerous farms and possessions, Socrates drily asked to see them upon a map of the earth which was hanging before them. What a striking lesson for human vanity!

Five things a Christian should especially labour after, viz. to be humble and thankful, watchful, prayerful, and cheerful.

Cruelty is so contrary to human nature, that it is branded with the scandalous term of *inhumanity*.

Our passions are like convulsive fits, though they make us stronger for a moment yet leave us much weaker afterwards.

From the Connecticut Observer.

A GOOD HEART.

Mr. Expositor,—Divers scriptures forbid any one to *entice away the servant* of another. Not confining you to any particular text, but taking the whole range of scripture, I wish to be informed of the *extent of this prohibition*. Perhaps by stating an existing case, you will best learn my difficulties, and apply the answer accordingly.

A neighbour of mine, Mrs. North, has a hired maid that has lived with her a long time, who has proved so capable and faithful, that Mrs. N. has often remarked in the presence of my wife, what *excellent help* she has—that her girl is *worth her weight in gold*. On the other hand we have found our *helps* (for we have changed every fortnight,) nothing but *hurts*—and my wife has often said what a relief it would be to her to have Mrs. N.'s girl. She says, where a lady wishes for help, that it is not reputable, though there have been instances of it, for the lady herself to apply directly to the maid; but the common method is for her to employ some person that is related to the one in view, or at least well acquainted with her, to make application and do the needful. As however, this may sometimes endanger a breach of friendship among employers, it is not usual to request the agent in so many words, to apply to the person in view; but the lady merely states to the agent that she is in great want of "good help," and inquires of her who is in place and who out; and particularly whether such a girl, for instance Mrs. N.'s is not about to leave her, and to add a word or two in her praise. Under this commission the work goes forward. Mrs. N.'s girl is applied to again and again, and she finally thinks she will change her place, though she knows not why—unless is may be that Mrs. N. is at that time sick.

Now, Mr. Expositor, my wife wishes to go to work in this way. She says our first ladies; but I have doubts about the morality of the thing, though I ought to have as good a chance in my neighbour's clover as he has in mine.—I shall endeavour to keep my wife quiet until I hear from you.

Truly yours, DUPLEX.

Report.

Extract of the Report presented at the late Anniversary Meeting of the Utica Tract Society.

The Directors of the Utica Religious Tract Society, in presenting their Report for the current year, have reason to congratulate you and bless God for his great goodness in so aiding our feeble exertions, as to enable us to say, that our labours have not been in vain. And we feel happy in expressing the assurance, that nearly, if not quite all the good has been effected which, with your means, your largest expectations could have embraced.

While, therefore, we proceed in the details of our operations, let all hearts be united in humble aspirations of praise to Him to whom all the praise is due. Looking at the people of our own village and vicinity, we believe that the distribution of Religious Tracts holds an importance next to the circulation of the Scriptures. Tracts may significantly be styled Pioneers of the Bible. Their design is to explain and enforce the great truths of Divine Revelation—to excite a relish for the reading of the Scriptures themselves, and to prepare the way for their cordial reception. To those who are destitute of the ordinary means of grace—to the ignorant and the vicious, Tracts are at once a Bible and a preacher. In our estimation there is no mode of diffusing Religious knowledge so successful, and yet so cheap, as the distribution of these silent messengers of mercy. They can be easily conveyed to every class of individuals in community. Poverty and vice erect no insuperable obstacles to their circulation. They find their way alike to the mansions of the affluent, and the abodes of the wretched. They exert a salutary influence over the dense population of a city, as well as the scattered inhabitants of the wilderness.

They arrest the attention of the heedless. By their unassuming address, they engage the best feelings of the heart, and in the end, as it were by an involuntary emotion, secures the approbation, and calls out the whole man, in view ofthe glorious spectacle of a soul redeemed, not by might or power, but by the silent operating energy of truth. Yes, *truth*, briefly, plainly uttered, in its own native dress, needs not the power of law, nor the force of arms. Its own eloquence is power—its own sweetness, and irresistible dart, penetrating the soul, and disarming every cruel, self-devoted invader.

In Oneida, Oswego, Otsego, Madison, Montgomery, Wayne, and Ontario counties, and the Canadas, has this persuasiveness of truth, in a greater or less degree, been conveyed, and acknowledged, through the instrumentality of your Depository the last year; and we trust that the year, on which we this night enter, will unfold to your admiring view, a wide extent of country, still more blessed through your exertions, with that Heavenly inspired song, "Not unto us, not unto us, but unto thy name, O Lord, be all the glory."

The Ladies' Association, in our village, has been supplied with Tracts by us, and we cannot forbear to express our most cordial approbation of the benevolence and ardent zeal which has thus far characterized their efforts in prosecuting the noble objects of their Institution. We highly approve the mode adopted by them, as we understand it, of distributing once in two weeks, these tidings of salvation to the destitute of our own village. We hope they will yet increase the measure of their exertions, and experience the richness of that joy which flows from the heart devoted to God and the salvation of souls.

Viewing every circumstance connected with, and depending upon our Society, we should be encouraged to go forward, extending and diffusing more widely, the influence of your soul attracting, and soul saving operations; and in closing our Report, we beseech you not to relax your exertions. The Great Ruler of men and measures has manifestly shown you that feeble means are made mighty to the pulling down of the strong holds of the adversary; and surely He will not hold you guiltless, if for the future, you distrust Him, and leave untried even the least of all the means He spreads before you, to be exerted for the honour of His name.

The Society have distributed gratis or sold at reduced prices during their first year, 68 Bibles and 71 Testaments and, have now on hand 84 Bibles and 50 Testaments, with a balance of cash in the treasury of $5 46.

The Society resolved that measures be immediately taken to ascertain the want of Bibles and Testaments in the town of Galen, and desired that every family be visited,& an account taken of the number of persons in each family able to read—the number of Bibles and Testaments wanted, distinguishing those that are able from those that are unable to purchase; in order that every person in the town may be supplied with the word of eternal life.

They likewise resolved, that measures be immediately taken to promote the formation of a Bible Society for the county of Wayne.

Published by order of the Society—

Attest, SYLVESTER CLARK, *Sec'y.*

Clyde, July 4, 1825.

Religious Intelligence.

SANDWICH ISLANDS.

Extract of a Letter from Rev. C. S. STEWART, American Missionary at Lahaina, in the Sandwich Islands, to the Rev. Mr. ELLIS, dated Sept. 26, 1824.

"The departure of Kaahumanu and the company of chiefs for Taui, (Atooi,) a week ago to day, was the most pleasingly interesting scene we have witnessed for a long time. We went to her residence early after breakfast to see her embark, and never before found her more truly pleasant and affectionate. Shortly after our arrival, she proposed to have a hymn and prayers; all the chiefs having assembled, some for the purpose of accompaying, and others to take leave of her. After this exercise, she called three of her young men forward, and told us they were teachers she had appointed to accompany Pupuhi to the windward side of the Island to teach the people, and wished them to be supplied with books. She then called the head men from those districts, and told them that schools were to be established among them, and that it was her order that all the people should attend to the palapala and the pule,(instruction and worship. She then issued orders against all improper conduct, enumerating the most common vices and all the irregularities of the people, down to quarrelling and fighting, and warned them to proclaim to all the people, that she had appointed *Tahoorawa* a place of banishment, and that all who disobeyed her and neglected palapala and the pule, and did any evil, should be sent there without any wife or children, never to leave it again unless at a forfeiture of their lives. She then gave her parting advice to Wahine Pio and Nahienæna, begging of them to be *itaita*, (strong) and to discountenance and punish every thing evil; and charged them to follow our advice and instruction, and to see that we wanted nothing they had to give, and concluded with expressing her love to us, and care for us. We were happy to have Taua included with us in her charge, and she requested him in particular to see that all the schools were kept up and well attended. They then requested to have another hymn and prayer, and immediately after embarked, with every demonstration of confidence and love. Her manners and address and whole deportment seem to infuse new spirit, zeal and activity into all our friends and assistants. Puaiti seemed really captivated with the course she was taking, and never let go of her hand till she was in the boat. Since then, Nahienæna has given orders for all her people, attendants and farmers, to attend to the palapala,and we are only waiting for a supply of books to establish schools among all her people, who manifest as much zeal in it as she does. The same may be said of Wahine Pio, who yesterday applied for books for all her people on the windward of Maui; and as to Lahaina itself, I presume we might to-morrow have a thousand new scholars zealously engaged, had we the books to put in their hands. Betsey Stockton has a fine school among the farmers and their families, held every day in the church. Every thing in present prospects is uncommonly promising. We think it in some degree attributable to the manner in which the disturbances at Tauai have been conducted and terminated, and there is little doubt that a merciful Father and God designs overruling that evil to the great benefit of the mission.

[*N. Y. Observer.*

SAILING OF MISSIONARIES.

Mr. and Mrs. Boardman, missionaries to Burmah, sailed in the ship Asia, Capt. Sheed from Philadelphia, a few days ago, for Calcutta, under the patronage of the Baptist General Convention. It is expected that they will join the American brethren who are at present in the vicinity of Calcutta, and remain with them until the termination of hostilities between the Bengal and Burman governments. Missionary operations will be resumed in Burmah as early as practicable.

Immediately after their arrival at Calcutta, Mr. and Mrs. Boardman will commence the study of the Burman language, under the instruction of Messrs. Wade and Hough, assisted by some native Burmans; so that they will be qualified for usefulness almost as speedily as they could be by a residence in Burmah. The prayers of thousands will ascend to heaven for their safety in crossing the mighty waters, and for prosperity on the missionary cause in which they have engaged.—*Col. Star.*

GALEN BIBLE SOCIETY.

The first Anniversary of the *Galen Bible Society*, auxiliary to American Bible Society, was celebrated in the village of Clyde, July 4th, 1825; (it being the 49th Anniversary of American Independence,) with appropriate relgious exercises.

The Rev. Mr. Spicer in his address to the assembly, called their attention to the great events of the revolution—to the civil and religious privileges God has conferred upon these United States—and to the exertions that are now making by the various religious societies for the diffusion of Gospel light in the world.

Circular.—The following circular notice has recently been issued at Washington.

OFFICE OF THE COLONIZATION SOCIETY.

Washington, July 23, 1825.

The Managers of the American Colonization Society, have determined to despatch a vessel with emigrants and supplies to Liberia, early in September. All *Auxiliary Institutions, Clergymen* who have taken up collections to aid the African cause, and the *charitable* throughout the land, are respectfully and earnestly invited to transmit to Richard Smith Esq. Treasurer of the Board, Washington, such donations as they may have in hand, or find it possible to obtain. Articles of clothing, agricultural and household implements and utensils, will be most acceptable, and may be deposited with Philip E. Thomas Baltimore: John M'Phail, Norfolk; or William Crane, Richmond, or with the Secretaries of Auxiliary Societies.

By order of the Board:

R. R. GURLEY, *Resident Agent.*

RELIGIOUS SUMMARY.

Mr. Erasmus H. Simon, a converted Jew, has published a Circular, stating his reasons for declining to reside on the farm at Westchester, N. Y. which has been leased by the American Jews Society, for the purpose of a Jewish settlement. He has withdrawn from all connexion with the Board.

We learn by a letter from New York, that the American Tract Society is progressing nobly. A good old gentleman has within a few days given it $1000.—*Rec & Tel.*

Receipts of the Missionary Society of Connecticut last year, $5,616—expenditures $7,697. Receipts of the Domestic Missionary Society of Connecticut, last year, $1,360—expenditures, $1,670.—*Conn. Obs.*

A State Sunday School Union has recently been formed in Rhode Island, auxiliary to the American Sunday School Union.

The Mariners' Magazine, published at New-York, suggests the importance of having a National Society for the benefit of Seamen, to be denominated the "American Seamen's Friend Society and Bethel Union."

At the 11th anniversary of the Newark, N.J. Bible Society, which was held on the 20th inst. a collection of $95 56 was taken up.

A Religious Tract Society, supported by various denominations of Christians, has been established within the past year at Calcutta in India, with encouraging prospects of success.

[*Rec. & Tel.*

Rev. Mr. Frey, Agent for the American Jews Society, and himself a Jew, is now travelling through the State of Vermont, making collections and forming Auxiliaries.

Mr. and Mrs. Ellis, late from the Sandwich Islands, took their departure from this country for England on Wednesday, the 20th inst. They sailed from New-York in the ship Hudson.

The receipts into the treasury of the United Foreign Missionary Society, at New-York, from May 7th to June 27th inclusive, amounted to $2,743. This Society has under its care eight Missions, embracing 55 male and female missionaries, and 237 Indian children and youth, including 6 beneficiaries at the Foreign Mission School in Cornwall, Conn.—*Rec. & Tel.*

"O! that Christians would remember," exclaimed an honest tar, in a moment of deep solicitude for his shipmates, "that it was through the instrumentality of sailors that the gospel was brought across the Atlantic!" Are INLAND TOWNS interested in this? Do they owe nothing to seamen? [*Mar. Mag.*

Dr. Morrison recommends that a Floating Chapel be established near Canton, for the use of sailors. He says there are 3000 English and American sailors, on an average, who have no means of religious instruction. Sea-Missionaries should be employed to labour in all sea-ports.

REVIVALS.

Letter from Stephen Pillsbrury, Hebron, New-Hampshire, dated July 14th, to a friend in the city of Washington.

"Through the great goodness of a merciful God, I am permitted the pleasing satisfaction of having good news to write you, of the prosperity of the Redeemer's kingdom, in some parts of this state.

In Compton and Thornton, there is a pleasing revival. Some have been added to the Congregational churches in those towns, and some to the small Baptist church under the ministry of brother Shubael Tripp. The work appears still in a progressive state.

In Salisbury, a powerful work has recently commenced in the Baptist church under the pastoral care of Elder Otis Robinson. From the last information about 20 had been brought to hope in the mercy of the Redeemer, and thirty more were thought to be under serious impressions.

I also learn that there is a pleasing work in Alstead, but I have not learned particulars.

Long has this part of the moral vineyard of our Saviour lain in an awful state of barrenness and stupidity—but we fondly hope that the set time for the Lord to manifest his favour is near at hand—is already come. Dear brother, pray for us; that what has taken place may be like a few scattering drops before a great and powerful shower.

From the Mariner's Magazine.

REVIVAL AT SEA.

New-York, July 18, 1825.

Dear Sir,—As I know you feel a deep interest in every thing that concerns the salvation of seamen, it gives me great pleasure to be able to state that a glorious work of grace was experienced among the crew of our ship, on her late voyage to the South Seas. As is my uniform practice, on commencing the voyage, which was probably to continue three years, I made the crew a special subject of prayer. After we had been out 4 or 5 months, three young men became solemnly impressed with a sense of their lost state as sinners. The work commenced as follows;—One of the young men came to me to borrrow some books—I lent him, among others, *Bunyan's Pilgrim's Progress*; he took it to his apartment & with several of the crew, passed the evening in reading and ridiculing it, especially the plates, and particularly the one representing Pilgrim with the burden on his back! Now mark the grace of God! Within 24 hours he had as heavy a burden on his soul as that which appeared to be on Pilgrim's back. Next evening he called me on deck, and in great distress exclaimed, "what shall I do? I am lost and undone, for I am the greatest sinner that ever lived!"—I asked him how long since he felt so; "ever since, (said he) I sported with that book." He had indeed been a vile wretch. Another, who is now dead, was convicted by hearing the 9th chapter of Matthew read, and the verses from 16 to 22, commented on. For about a week the whole crew appeared solemn, and attentive to religious instructions: a number, however, soon turned a deaf ear, and by falsehood and backbiting endeavoured to persecute their more rational shipmates. But our young friends, who it is believed had experienced a saving change, petitioned God for wisdom and strength, and I trust their requests were granted; for they were enabled to steer their course by that precious chart, the Bible. The crew were soon convinced, by the pious walk and conversation of these young men, there was indeed a reality in religion. A general reformation soon followed, and the most of the crew entered into a written agreement, that every man who took the name of God in vain, or spoke disrespectfully of Christ or his religion, should pay a stipulated fine: after this scarcely an improper word was heard from one month to another. A number resolved to pray to God for grace night and mornins, the effects were most happy, and when we arrived home, we had 15 humble praying men! one of the number died in the triumphs of the gospel.

Under the sovereign grace of God we attribute this good work to the charity of Seamen's Friend, Bible, and Tract Societies, and to the prayers of the Christian public. The books were of the greatest service. We were absent with 31 men, about 40 months, and had 30 Bibles and Testaments and about 200 tracts and religious books, which were read by the crew with attention!

We seamen greatly wish and pray that rich owners, and employers, as well as Christians, might see the utility of furnishing their ships with tracts and religious books, & that they would recommend them to seamen. Oh, that they would contribute to Bethel and other Societies, that Jesus Christ and him crucified might be preached on the ocean, and that the "abundance of the sea might be converted unto God."

Yours, J. O.

WESTERN RECORDER.

UTICA, TUESDAY, AUGUST 9, 1825.

RELIGION AND POLITICS, NO. IV.

"*What has Religion to do with Politics?*"

It was the object of the last essay to show that under every elective government, Christians must bear their full share of responsibility for the character of their rulers. The next inquiry which naturally presents itself is, what traits of excellence are required to constitute a good ruler.

1st. Talents suited to the nature of his employment. Such questions as whether the candidate in nomination, is a man of sound judgment and experience—whether he has a competent knowledge both of men and of books—whether he has the habit of industrious application—and whether he is a man of real firmness and dignity of character—are worthy of being seriously proposed by every voter before he exercises his privilege. For a man to fail in any one of these particulars, is to be destitute of a very important qualification. It is not enough that a candidate is popular; the question is, does he *deserve to be so?* Is his popularity founded on the *right basis?* Is he every way competent to discharge the duties that would devolve upon him in consequence of his election? If these questions cannot be answered in the affirmative, it matters not what qualifications the man may possess.—Every honest freeholder, and every real friend to his country, will refuse to vote for him.

We know that in the midst of party strife, these inquiries are too often neglected. The man who possesses enterprise, intrigue, and unyielding perseverance in pursuing the selfish interests of his adherents, is often selected in preference to all others, as worthy of receiving the suffrages of a free people. The man's fitness for office, if at all thought of, becomes quite a secondary object of inquiry. If he only possesses the sterling virtues of a partisan, he is sure to be *complimented* with talents of every description; and to be represented as a paragon of excellence.

But frequent as this course of management is, at the present day, it is needless to say that every man who deliberately determines to pursue it, is at heart an enemy to his country—that he is guilty of the grossest abuse of his political privileges—that he is false to his own true interest—and utterly dead to the general welfare of community. "Let no such man be trusted."

2d. Political virtues are necessary to the character of a good ruler. Among these may be named vigilance, inflexibility, prudence, wisdom, discretion, economy, regularity of conduct, humanity, discernment—all of which are evidently necessary qualifications.

3d. Moral virtues. The necessity of these has been formerly considered. And whether we derive our arguments from the history of past ages, or from the scriptures of inspiration, the conclusion is entirely the same. Misery is every where entailed to vice; the example of vice is necessarily contagious; and the wickedness and profligacy of rulers, can never fail of extensively deteriorating the morals of those who live under their administration.

Virtuous examples, have a feebler and more gradual influence. They have to overcome habit and inclination, if not principle, before they can gain their hold upon the public mind; but vice and profligacy, especially when connected with fortune and with dignity of station, operate under all the advantages of congeniality. The public are ever predisposed to yield to the example of vicious rulers; and the conduct of one such man, will not only operate with the force and energy of electricity on his immediate associates and acquaintances; but it will continue to diffuse its baneful influence throughout the subordinate ranks of society, long after he himself shall have retired in obscurity.

It is needless to enumerate the moral virtues in this place, or attempt to fix their proportionate value. Much less will it be expected of us to fix the proportionate degrees of turpitude, which belong to the correspondent vices. Not an article in the whole catalogue is destitute of its importance. He who allows himself in the habitual breach of one single command in the decalogue, who constantly yields to one species of criminal indulgence, is guilty of aiming a deadly blow at the root of all moral virtue; and he discloses a turpitude of heart, more or less latent, that, but for the restraints that are in some measure inseparable from civil and religious society, would break out into every enormity, and pollute the whole circle of his associates.

Let us not be misunderstood. There is a very great difference in the characters of even vicious men. Nor is it *certain*, that he who indulges in one species of vice, will become guilty of another. Multitudes are to be found, whose characters will verify the truth of this remark. But at the same time, let it be recollected that he who thus yields himself up to any species of criminal indulgence, whether it be intemperance, profaneness, lewdness, deceit, dishonesty, or covetousness, has set an effectual example against the restraints of morality—has lent his direct influence to the cause of vice, and has proved demonstrably, that his remaining virtues stand on a fickle basis, which will chance to be shaken by every impulse of temptation, till at length it plunges its possessor into all the depths of pollution.

The man, then, who is vicious in but one point of view, is unworthy of the suffrages of a virtuous community; and whatever others may think respecting his election, the Christian at least, is bound to give his decided testimony against his character.

This leads us to a fourth particular, which, however, must be reserved for the next essay.

An adjourned anniversary meeting of the Utica Gentlemen's Auxiliary Missionary Association took place at the Session House in this village, last Sabbath evening. The services were rendered peculiarly interesting by the presence of Guy Chew, a native of Tuscarora, on his return from the Cornwall School, where he has resided as a beneficiary for three years past, and where, as he humbly trusts, he has wholly exchanged the darkness of heathenism for the pure light which is revealed in the gospel of salvation. He was unprepared to address the meeting; and of course said but little. Yet there was something truly animating, to see this son of the forest, whose education is but partially completed, manifesting such a spirit of piety and gratitude as he did to the God of all his mercies, and to witness his grateful remembrance of all that has been done for him through the instrumentality of Christian benevolence.

He is altogether an interesting youth;—has made good proficiency in his studies; and might easily pass for a man of different extraction; and one who has acquired some knowledge of human nature After visiting his family connexions at the Tuscarora station, he goes to Canada to acquire a knowledge of the French language, under the special tuition of an evangelical clergyman. A small contribution was taken up towards defraying his expenses.

Bangor, Maine, Theological Seminary.—From the circular lately issued by the Professors of the Theological Seminary at Bangor, it appears that the affairs of that institution are greatly embarrassed from the want of funds. Maine has for a long time, comparatively speaking, been a moral desert. A number of revivals have lately taken place there; but they bear no proportion to the whole number of towns in the state, the greatest part of which, we believe, are destitute of the regular and stated administration of the ordinances of the gospel.

The primary object of the Theological Seminary is "to provide the means of moral and religious instruction for the destitute population of the state, by giving young men of piety and talents, a competent education for the gospel ministry, in a shorter time, and a less expense than is usual at other institutions." The students we suppose, will of course, receive but a limited education. This, however, may serve to render them useful as pioneers; and the measure, however injudicious it might seem under other circumstances, is doubtless called for at the present time.

The long article on prayer, the last of which is found in to-day's paper, has been inserted, chiefly because it was a public document, issued as we before mentioned, by a respectable body of clergymen in New England. We had of course seen but a small portion of the article, when we commenced republishing it; and could form no certain judgment respecting its intrinsic merit. On the whole, we wish it had been better written; that the arguments had been more decisive; and that certain disputable points, had been placed in a stronger light.

The communication respecting mixed marriages, which we mentioned last week, is found on our last page. Whether all the views of the writer are strictly just, it will not be expected of us to decide. The subject is important and well worthy of serious discussion. Yet, lest any of our readers while hastily glancing at the article, should take offence at the writer's views respecting the *utility* of these marriages, it may not be improper to state that his views are predicated on the event of the entire civilization of the Indians. This event is more than probable. Much has already been done among the nation to which Boudinot belongs; and from present appearances, there is every reason to believe that the work will be fully consummated; nor can we see in what possible way, intermarriages are likely to prevent it.

Our correspondent, Laou, we trust will not be misinterpreted respecting the music of the evening conference. When a few persons only are thus congregated; it often happens that the music is felt to be peculiarly devotional to *the parties concerned*; because, having wholly neglected the subject of cultivation, they have acquired no *taste* and no *musical sensibility*; and as they seldom claim their privilege of singing any where else, it seems right that they be patiently borne with, on these occasions. These meetings, however, are more or less important to the maintenance of vital religion; and it is desirable that every thing in them, should be done decently and with decorum. Anciently the music on these occasions was so good as to call in the heathen as listeners, many of whom, afterwards attended from better motives. At present however, the music possesses a repulsory character to every man of cultivated susceptibilities.

To the Editor of the Western Recorder.

Sir,—Several well written pieces have lately appeared in your paper, on the subject of the western churches. Now I am not an enemy to *talking*, as you well know—nor to *writing*, provided that I have a point ahead on which I can bring my pen, to bear to advantage. It appears to me that the writer, Senex, would have done better if he had written thus:—

"I am determined that before the end of this year, every poor, destitute congregation of the county in which I live, shall have the offer of $100 to assist in supporting a minister.

"I shall use my best endeavours, to establish a Sabbath school in every town in this county.

"I mean to offer to each school district in the county, a premium of one months' wages, where a pious teacher is employed for the winter; unless the above exceeds my income for the current year."

I am afraid, Mr. Editor, that many people conclude that they have done their proportion of the good in the world, when they have made a *good speech*, or written a *good article* in favour of the religious *duties* of the day. I say *duties*, because the words charity and benevolence, have been worn out, in praising men, women and children, for six-penny offerings, more scanty and more unsatisfying to the calls of the church, than the seven lean ears of Egypt.

Duty.

For the Western Recorder.

Sabbath schools have for several years past, blessed our land with their benign influence; and though we cannot suppose that they have yet reached perfection as to the system of management and instuction; yet there has been such improvement during the two or three years past, and such increasing zeal, as to promise the work extensive usefulness. But my object in taking up my pen at this time, is, to show that Bible classes are a necessary part of the complete system of catechetical or Sabbath school instruction. Although Sabbath shools have been instrumental of much good, yet it cannot be denied that they have not effected all that is desirable, or all that is practicable. It has often been observed with regret, that children who had attended these schools, and who while they attended were very correct in their deportment, manifested a good degree of scriptural knowledge, & whose minds appeared much under the influence of divine truth; having arrived at that age when most children leave the school, have followed the example of others, and with the school have left the study of the Scriptures, become loose in their conduct; and when they arrive at manhood, manifest very little more knowledge of religious truth than those do who had never been favoured with like instruction; nor is this at all surprising considering the natural depravity of man, his aversion to the sacred oracles, and his choice of "darkness rather than light." But we say there is a fault in that system that does not provide for them, after they have left the school, the means of instruction. It may be said they have the preaching of the gospel—but I will appeal to the experience of all. What do youth at the early age of fourteen or fifteen, learn from ordinary sermons delivered from the desk? Let any one revert to his own experience, and he will have an answer that will show that there is nothing there to compensate for the loss sustained by being deprived of Sunday school instruction. Youth at that age are generally too indifferent to listen with necessary attention to the preaching of the word—and were they not indifferent, the preaching is generally above their capacities; it is calculated for those of riper years. It is true, that if disposed, they might remain in the school, and some will, but in ordinary cases they will leave it, and at that age too, when instruction is of the most importance, and they are in the best condition to receive it with profit.—How shall this evil be remedied? The answer to this question is not difficult; the remedy is at hand. Let a Bible class be established in every congregation, for the instruction of the youth who are too old to attend the Sunday school; let this be under the care of the Pastor, and here those who have arrived at a certain age and wish to leave the Sunday school, can enter and pursue the same system of instruction to better advantage, and it is to be presumed under a more experienced and better qualified instructer—here in all probability they will remain until they shall arrive at manhood; and it is to be fondly hoped that before they leave, they will imbibe such a love for the sacred word, that if their business should prevent their attending the meeting of the class, they will still persevere in the study of the word of God. In the Bible class, the seed previously sown in the Sunday school, will be nourished—the soil will still be cultivated, and instead of seeing it again overrun with noxious weeds, we shall by the blessing of God, be cheered with an abundant harvest.

I might here enlarge upon the peculiar advantages of the catechetical mode of instruction—but those who have had any experience know its value—and I desist. I will merely remark that having the mind stored with religious truth, we may confidently pray—"Sanctify them thro' thy truth, thy word is truth." And if it should please the great Shepherd of grace, to call them into his fold, they will make substantial christians, grounded and settled in the faith.

But I return to my object which was to show the necessary connexion of Bible classes with Sabbath schools. One of the greatest obstacles in the way of Sabbath schools, is the difficulty of obtaining good teachers—They generally are sensible of their incompetency, and feel their own need of instruction. If there was a Bible class in every place under the direction and instruction of the pastor, the teachers would with cheerfulness embrace this opportunity of not only learning for themselves the truth of God, but but also of qualifying them in their turn to instruct their several classes. Every Sunday school teacher should be a member of a Bible class.

I will just give a brief summary of the plan here proposed, for the benefit of the rising generation—

Let every Pastor have a Bible class under his immediate instruction composed of the youth of his congregation over the age of fourteen.—Let there be a Sunday school composed of children under the above age, and let this school be under the instruction of the most judicious members of the Bible class.* What a prospect have we here—a Pastor with the children and youth of his congregation under his eye and instruction. He not only instructs the members of his class, but assists most effectually to qualify them to feed the lambs of his flock. What pious Pastor, but whose heart would burn within him and leap for joy at so lovely a prospect of usefulness; and is this practicable? I answer it is. I will not enter on a formal argument to prove its practicability, but will merely remark that those who have made the attempt, have succeeded beyond their expectations; not finding half those obstacles which their unbelieving hearts had led them to imagine.

While I rejoice that several of the Pastors of our churches have set an example upon this subject by establishing Bible classes and engaging in them with zeal; I cannot but express my regret that so many churches and Pastors do not appear duly to appreciate them. I would here call upon those Pastors of churches who have not particularly interested themselves in the prosperity of the younger part of their flock, to consider the magnitude of that subject they are neglecting. The youth is the most interesting part of your charge; they are the hope of our country & the church of Christ; for them your prayers undoubtedly ascend; for them your tears have fallen; to them, then, let a small portion at least of your labors be devoted. Do not say it is impracticable until you have made a vigorous and systematic effort to effect it; and do not rest satisfied that you have done your duty to your Lord, or fulfilled your high commission while this interesting portion, these lambs of your flock, are wandering upon the mountains of ignorance and sin, scattered as sheep without a shepherd, and exposed to the prowling wolf. It is to you that our churches look for directoin; they look to you to lead them, and shall they look in vain? No, I am persuaded that those who are set for the defence of the gospel; who love the cause of Christ and the souls of men will not be backward in an object of such vast importance. I would call upon the churches to awake to the spiritual interests of those whom they have consecrated to God in the holy ordinance of Baptism; to fulfil the vows they have taken upon themselves, to second the exertions of their Pastors when they shall lay the object before them, and to hold up their hands by encouraging counsel and prayer. The rising generation will shortly take your places in the church and in the world; you will soon be removed; work while the day lasts. To both Pastors and churches, I would apply our Lord's question to Peter: "Lovest thou me?—Do you answer with him, "yea Lord thou knowest that I love thee?" Remember our Lord's memorable direction—"Feed my Lambs."

M. N. G.

Note. I would recommend to those who feel interested in this subject, a re-perusal of the article in No's. 48,50 and 51.

To the Editor of The Western Recorder.

Mr. Hastings,—In looking over the National Ægis, I have been much pleased with the enclosed extract. Should you have a space in your paper not occupied by more interesting matter, you will at least oblige one of your subscribers, by republishing it. Yours, &c.

July 27, 1825. B.

The following is the article alluded to, in the above communication.

RELIGION OF NATURE.

If the lips of prophets had never been touched with fire from the Altar, if the inspired men had never declared to us the existence of the attributes of God, still we should not have been without witnesses to his power, his goodness and his providence. The book of nature is open before us, & the testimony is inscribed on every page in characters too plain to be misunderstood; it brings conviction to the mind, strong as the proof from Holy Writ. Let the gloomy atheist go forth in the sun bright days of spring or the calm period of summer, & standing beneath the clear blue sky of heaven, surrounded with the wonderful works not made with hands, & his proud philosophy will be rebuked. There is a voice in the silent glen more eloquent than his, who discourses amid the spires of the city, on the eternal interest of man; an admonition comes from the solitude more impressive than the earnest exhortations of the moralist; a warning breath from the hills, more solemn than the denunciation of enthusiastic conviction: every leaf has a tongue; the grove murmurs wisdom; there is a hand writing on the rocks, to confute the error of his false reasoning.

The changes of the seasons give arguments of strength to convince. Spring goes forth to exercise her ancient prerogative, to clothe the fields with verdure, and to make the waste places blossom. The hosts of flowers and herbs are springing over hill and valley, the insects are sporting in the sunshine, and life in its various forms is in flood and forest. The gentle winds are stirring the green leaves and awake the pleasant music of their branches. Who has broken the long sleep of their wintry rest, and painted the opening bud with so many fair colours? it was not the art of man: for it exceeds his power, to produce forms so perfect; It is beyond his ingenuity, to give living energy to the minutest portion of inanimate matter. Nor was it the work of blind chance; for the change comes over created things, as it has done in seasons past by. There is regularity and order, and both are inconsistent with the idea of accident.

Summer spreads his mantle upon the hills and matures the promises of the younger season. The seeds are ripening, and the harvest stirred by the genial airs, are moved like the waves of a sea of verdure. There is a contrivance, an adaptation of means to the accomplishment of ends, that declares the direction of an over-ruling Providence, ordering all things for our happiness. The birds that flutter above their nests, the myriads of insects that spread out their wings, and sport among the blossoms, or hum busily in the shade, seem animated with enjoyment. The flowers arrayed with more magnificence than eastern monarchs, drink the dew and the light, like happy creatures. And who has cared for these, and given to each his protecting care? it is a Being of unbounded kindness who thus supplies the wants of the lowest as well as the highest orders of creation.

Autumn succeeds, and yields with rich profusion the fruits to relieve the necessities, or minister to the luxuries of the races of the earth, and gives the forest tree "his coat of many colours." In the pensive stillness of the melancholy season, solemn reflections crowd upon the heart. The aspirations of gratitude for the wide benevolence that swells around, are mingled with the dim impressions of the future. When the sear and blighted leaves are scattered in our path-way, we think of our mortality, that we too shall thus fade and wither from existence; but a hope arises, that we too shall feel the reviving influence of an eternal spring; that life will again come to quicken the form, mouldered beneath the green sod; that as the perished plant is a gain arrayed in beauty, so shall we too awake from the slumbers of the grave.

Winter brings the soul-stirring grandeur of tempests, the wild warfare of winds, and the revelry of storms. While we witness the exercise of power, that unrestrained, would sweep away the noblest monument of human pride, like the morning mist, a sense of our own feebleness and dependence is pressed upon us. There is a force that the weak things cannot withstand, that would spread desolation over the fair landscape, unless governed and regulated by a wisdom from on high. He who looks on the earth & the ocean, has given them their commissions of mercy or of wrath to save or to destroy.

The whole economy of nature, is a standing miracle. There is the exertion of a mighty power, sending the nourishing juices along every channel to the minutest leaf, and the smallest bud; protecting the numbered varieties of organic and animal life, rolling on the rivers to their courses, and raising the tides of the great ocean, sustaining and directing the order of the universe. His heart must be cold, that is not moved with admiration at the wisdom, and with gratitude for the benevolence of the Creator.

Remarks.—All this is very fine; but to our feelings it fails in relation to what might be termed its dramatic character. That the works of nature and Providence *ought* to enforce certain religious truths more strongly on the human mind, than *is done* by the eloquence of the Bible or the pulpit, may be readily admitted; but it must be remembered that mankind are too *depraved* to learn the lesson proposed. What the religion of nature ought to be, or what it would be, in a world inhabited by perfect beings, are considerations very distinct from the contemplation of what it has been, and what it ever will be, in this fallen state of existence. The "foolishness of preaching," when seconded by the wisdom and power of Him who hath ordained it, can prove effectual in pulling down the strongest holds of sin and Satan: while yet in the full blaze of *nature's* eloquence, unaided by inspiration, man pursues his downward course of wickedness, ever learning and never coming to a knowledge of the truth.

*It need not be confined to these, if there are others more capable, who are willing to engage as teachers.

POLITICAL.

DOMESTIC.

Cause of the Creeks.—The Southern papers contain a letter from General Gaines to Gov. Troup, which fully confirms all we have said respecting the iniquitous proceedings at the formation of the late treaty with the Creek nation. This was to have been expected; and it is not at all wonderful that the General should also have discovered that the Creeks, after all the abuse they have suffered, are still peaceably disposed; and that there can be no possible demand for the Governor's military projects of vengeance. But the letter contains one remark which should awaken our deepest concern.

"In all our treaties with the powers of Europe, as well as with nearly fifty Indian nations," says the General, "there has not been one instance of a treaty having been revoked or annulled, after being duly ratified, except by the consent of all the parties to it, or by war."

Here is indeed a critical point. The President and Senate will not choose to acknowledge that they have been hasty, and the friends of the administration will not choose they should. If the transactions could any way be hushed up—or the Indians pacified by a little more money; or could they be made to submit tamely to all their wrongs, there is too much reason to fear that the treaty would eventually go into effect, and the Indians be cast out of their possessions. And what readers such an event still more to be apprehended, is the circumstance that the United States, as we conceive, are deeply interested in the purchase. The agreement between the General Government and Georgia, by which the former promised to "purchase out the Indians," &c. was predicated on the known willingness of the Indians to dispose of their possessions for a trifling consideration. If the Creeks form an exception against this rule and their land *cannot be purchased*,—then the Georgians have *no value received;* and for aught we can discover, may claim full damages of the United States—and that, to a very serious amount.

But, be this as it may, the Indians are human beings; and they have an unalienable right; and let the people of these United States lift up their voices in their behalf. Let them call loudly and unitedly for the administration of justice in this affair; and the Creeks are safe.

NOTICES.

The annual Examination at the Auburn Theological Seminary will commence on Tuesday, the 16th inst. at 10 o'clock A. M., and the annual meeting of the Board of Commissioners and Trustees will take place at the same time.

☞Editors of Newspapers throughout the western district will confer a favour on the institution, by republishing this notice.

The Editor of this paper acknowledges the receipt of $3 06 by the hand of Rev. Mr. Miner, of New-Stockbridge, taken up at a religious meeting in that place, on the 4th of July for the benefit of the American Colonization Society.

The Directors of the Western Education Society are to meet at the Boarding House in Clinton, on Wednesday the 17th inst. at 10 o'clock A. M.

DEATHS.

The Rev. Abraham Rees, D. D. Editor of the Cyclopædia, &c. died in London, on the 9th of June, in the 82d year of his age.

On the 10th ult. the Rev. James Jewell, Pastor of the 2d Congregational Church in Durham, N. Y. in the 48th year of his age, the 15th of his ministry, and the 10th of his pastoral care.

At Bethlehem, Pa. in the 51st year of his age, Rev. Charles Frederick Berge, an approved and faithful missionary among the Negroes and Indians in South America. He arrived at Bethlehem from Baradoes, about fourteen days before his death.

Wholesale.

J. C. HASTINGS & CO.

NO. 84, Genesee-st.

Have just received a fresh supply of

GROCERIES,

consisting of the following articles:

100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica Rum,
6 Pipes Swan & Schiedam Gin,
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES,

and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.

Utica, August, 1825. 58tf

TALES OF THE CRUSADERS,

By the author of "Waverly," "Quentin Durward," &c.—Also the Northern Traveller, just received and for sale by

MERRELL & HASTINGS, No. 40

August 9, 1825. 58tf

ONE CENT REWARD.

Ran away from the subscriber, on or about the 25th of July last, an indented apprentice to the farming business, named Charles Robinson, aged twelve years; thick set, rather short for one of his age, and dark complexion. All persons are forbid harbouring or trusting said apprentice, under the penalty of the law.

Signed, SAMUEL R. CLEAVLAND.

Camden, N. Y. August 4, 1825. 3w58

WANTED,

A steady industrious girl, to do the work of a small family. One who can produce good recommendations will receive a liberal compensation. Inquire at this office.

Utica, August 7, 1825. 3w58

NEW YORK STATE

Literature Lottery,

Class No. 2, for 1825; will be drawn on the 20th September next, and finish in a few minutes. J. B. Yates and A. M'Intire, Managers. 66 Numbers—9 Ballots to be drawn.

A considererable portion of this Lottery is put up in parcels of 22 tickets, each embracing all the combination numbers, from 1 to 66, which parcels are warranted to draw at least $45 90. Those who wish to pay only the difference between the price of a parcel of twenty 22 tickets and the least sum they can possibly draw, a certificate of 22 whole Tickets can be had for $86 10, Half 43 05, Quarter 21 52, Eighth 10 76. Present price of whole Tickets $8, Halves $3, Quarters $1 50, Eights 75 cents.

Tickets and packages of Tickets for sale in a great variety of numbers at *WILLIAM CLARKE'S*, No. 53 Genesee-street, where was sold and paid a few days since, Ticket No. 17570, a prize of $5,000, and in former lotteries, prizes to the amount of $230,000.

N. B. Orders enclosing the cash (post paid) promptly attended to. Most kinds of uncurrent bank bills taken at par for Tickets.

Utica, July 20, 1825.

Clinton Academy.

The second term of this institution under its present instructer, will commence on Monday the 15th.

The Examination, which took place on the 3d inst. was highly creditable to both instructer and scholars, exhibiting on the part of the former great assiduity and attention; on the part of the latter unusual industry and success. The Academy during the last term, has been and will continue to be frequently visited by the Faculty of the College. The ability and faithfulness displayed the last term by Mr. Willmarth, are such as highly to merit the public patronage.

ONE OF THE EXAMINERS.

Hamilton College, Aug. 8, 1825.

Tuition in the above institution, will be from 4 to $5.

Board may be had in the vicinity from 9 to 12 shillings. 3w58

NOTICE

TO MANUFACTURERS OF SCYTHES.

The subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily, do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK,

Utica, June 28. 83, Genesee street.

Just received and for sale by Merrell & Hastings, the second number of S. M. Hopkins' CHANCERY REPORTS, with the late Rules of Court.

Utica, August 1, 1825. 3w56

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

OLD BRANDY.

One pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by

J. C. HASTINGS & CO.

Utica, August 1, 1825. 57tf

B. Morange's *MEDICATED OIL SILK.*—Humanity requires to proclaim to the public, an exterior remedy for the cure of all Chronic Disorders, but particularly the Gout, Rheumatism, and Colds. Many thousands have been cured of these terrible diseases, both in the United States and in France: and as many highly able and respectable physicians of the city of New-York, wish to give justice to truth, they have delivered the following certificate:

CERTIFICATE.

New-York, 23d *Aug.* 1820.

☞The varnish silk manufactured by Benj. Morange is capable of being applied with great advantage in many cases of Gout, Rheumatism, Chronic enlargements, and stiffness of the joints and indurate glandular tumours; and in some cases is preferable to any other remedy with which we are acquainted. (Signed)

Wright Post, M. D. Jno. Watts Jun. M.D.
Alex. H. Stevens, M. D. R. S. Kissam, M.D.
David Hosack, M. D. W. G. S. Macneven, M.D.
Jno. Neilson, M. D. Edw. Delafield, M.D.

Another certificate highly recommending the above, the subscribers have signed,

Felix Pascalis, M. D. Dr. Valentine Mott.
Samuel L. Mitchell, M. D.

For sale only by

WARNER & HARVEY,

who have also on hand an extensive assortment of

DRUGS & MEDICINE,

Patent Medicine, Dye-Woods & Dye Stuff, Paints,—Lamp, Linseed, & Carding OILS, of superior qualities, which they offer for sale on as good terms as can be procured in the western country.

Utica, July 19, 1825. 6w55

REMOVAL.

I. J. BERRY,

Wishes to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong Teas,—Loaf, Lump and Raw Sugars,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St Croix Rum, Old Jamaica Spirit, Holland Gin Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

Tobacco, in pound, half-pound, and small Papers,—Snuff, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT, at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

Whitesboro' Academy.

The Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. Chittenden Baldwin, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 43

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

MR. HASTINGS,—If your taste and mine agree with regard to the following, you will insert it in the Recorder. Yours, C.——

Lines by Mrs. Hemans.

THE HOUR OF DEATH.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,——
Thou hast all seasons for thine own, Oh, DEATH!

"Day is for mortal care,
Eve for glad meetings round the joyous hearth,
Night for the dreams of sleep,—the voice of pray'r,
But all for thee, thou mightiest of the earth.

"The banquet hath its hour,
Its feverish hour of mirth and song and wine;
Then comes a day for grief's o'erwhelming power,
A time for softer tears;—but all are thine.

"Youth and the opening rose,
May look like things too glorious for decay,
And smile at thee:—but thou art none of those
That wait the ripened bloom to sieze their prey.

"We know when moons shall wane,
When summer birds from far shall cross the sea,
When Autumn's hue shall touch the golden grain;
But who shall teach us when to look for thee.

'Is it when spring's first gale,
Comes forth to whisper where the violets lie?
Is it when roses in our path grow pale?
They have one season—all are ours, to die.

"Thou art where billows foam,
Thou art where music melts upon the air;
Thou art around us in our peaceful home,
And the world calls us forth,—and thou art there.

"Thou art where friend meets friend,
Beneath the shadows of the elm to rest;
Thou art where foe meets foe, and trumpets rend
The skies;—and swords beat down the princely crest!

"Leaves have their time to fall,
And flowers to wither at the north wind's breath
And stars to set—but all,——
Thou hast all seasons for thine own, Oh, DEATH!"

MUSICAL DISPLAY.

The remarks contained in the following able communication, will be better appreciated in this vicinity, perhaps, when we assure our readers, that the writer resides at a distance, and is wholly unacquainted with the present state of music in this particular portion of the country. Our respected correspondent, we confess, is an open hearted, plain dealer: but as his remarks are not to be suspected of individuality, we hope that no exceptions will be made against the pointed manner in which he has presented them.

For the Western Recorder.

MR. HASTINGS,—A hint, given by one of your correspondents, that certain clergymen were deterred from giving out P. M.'s to be sung on the Sabbath, or on ordinary occasions, by the fear of *musical display*, induced in me a desire to inquire into this formidable subject. I think it may be well, in the first place, to ascertain what some clergymen, or what some certain portion of the religious public mean by the phrase, and then show what meaning may, in strict propriety, be attached to it. We trust we shall not be thought willing to give offence to any of the *little ones* or the *weak* in Christ, when we premise, that, in the vast variety of notions that exist among that class of Christians, including Presbyterians and Congregationalists, there are to be found many aberrations from the standard of true taste, or that just criticism which is founded on the decisions of good sense applied to the subject in question, which do not directly involve in those who conceive and maintain such prejudices, either the charge of mental imbecility, or wilful depravity. Among these, we humbly apprehend, are the following: some men despise Watts's productions, thinking they are not so nearly divinely inspired as the more *chaste* and *elegant* versions of Sternhold and Hopkins, &c. Some think it sinful to have the sacred music of a congregation performed by any appointed number, or to have the same take the reverential posture of standing whilst they sing,—others, to have it performed in the gallery, as if that were not a consecrated part of the house, or as if they would lose both devotion and respectability when entering it as performers of a sacred duty; others object to hearing young persons perform; others, to the sound of a pitch-pipe, others, to the sound of an organ or any other musical instrument; others, to an appropriate set-piece, whilst others are such decided enemies of all harmony as to have a strong predilection in favour of the uncultivated and boisterous unisons of southern congregations.

Now, since it is acknowledged on all hands, that ignorance is the mother of superstition, and since it requires not the genius and science of a Haydn or the refined taste of an Addison to mark the boundaries between superstition and devotion, we think we may, without mincing, call the authors of such notions, *superstitious quoad hoc*. In alluding to the name of Addison, we would place music where it ought to rank, among the fine arts. It was here first placed by the authority of the All wise Creator, and we deem no less guilty of sacrilege, him who uses his efforts to degrade the art of sacred music to the level of those noises which are produced by uncultivated savages, than him who should occasionally contract the brow of superstition, by making a little *musical display*. But to come more directly to the subject. Some honour all the performances of a *choir*, where any correctness of articulation, tune and harmony are manifested, with the name of musical display. They contend that every pious man, without any regard to qualification, ought to elevate his own devotional feelings by entirely putting to the rout all the religious thoughts of his neighbour, or perhaps of a hundred neighbours. These are their notions of religious liberty, or liberty of conscience, as some would call it. These notions are confined mostly to the advocates of that style of singing called *congregational*, which advocates are few, (thanks to the rusticity of plebians,) and confined mostly to *great* and *would-be-great* cities.* Another class, comprising the enemies of all variety in music, honour every thing with the name of *musical display*, which goes beyond the performance of Old 100th, Dundee, or St. Thomas, in any single day. The attachment of *such men* to *such tunes*, which are truly good, would almost make one's "lungs to crow like chanticleer," but, perhaps they will tell you their *predilection* is founded on association. This is exactly the thing on which is founded the *antipathy* of almost every man of *discernment*. For who that has often visited the evening conference, could, with the performance of those same tunes, avoid the association of burglary, assault and battery, manslaughter, and murder?†

Some call the performance of a set piece on the Sabbath, *musical display*—that is, a piece, in which the music is expressly written for the words, and, of course, much better adapted than a plain tune which is absurdly repeated to every stanza, could be. They will moreover tell you, that such pieces of sacred music are very proper to be performed at a Concert, but not on the Sabbath. Or, in other words, the more perfectly the music enables us to comprehend the poet, and to feel the subject, the less proper it is for devotional purposes. But they forget that in acknowledging their suitableness to be performed on secular occasions, they grant all that any reasonable man could desire, and must, to be consistent, reject their own alternative. For if the music is sufficiently solemn and in every way expressive, so as to be well adapted to sacred words and best illustrate and enforce their meaning, on *any ordinary* occasion, that music is also best adapted to them on a sacred day, otherwise, the representation of such sentiments in music not adapted, would appear like burlesque, and be offensive to a *Christian* on any occasion whatever. But whilst one class reprobates all harmony, that is, music in several parts, others may be found who will brand a performance wherein a part of the tune proceeds in one or two parts, with the name of *musical display*. Thus, whenever a solo or duett of the simplest and soberest melody is performed, it is easy to discover by the gestures or grimace of such, that their devotional feelings have yielded to the influence of their more profound and discriminating judgment. Before we relinquish our view of the above classes who maintain such a mass of incongruous opinions on this subject, we wish to propose to them one question—whether, in the original institution of Church music, there was not something more intended than unmeaning sound. We venture to say, that, in the performances of the choirs of the ancient Jewish Church, (to which we may look for example, if not for precept,) the audience consisting of thousands were not furnished with psalm books, in order to decipher as the choir sung, & that they were also understood without the aid of a clerk. We have only to look at the history of this Church of God's own organizing, to learn that the qualification for this important function, and the exercise of it, constituted the business of the entire lives of those who were set apart for this service. A critical examination of the structure of the Psalms will show any scholar, that many of them were sung by way of response, that is, by alternate divisions of the choir. The knowledge of this fact, we would suppose, might put to flight some of the prejudices of the above last mentioned class of modern thinkers.

We now come to the consideration of what may in its legitimate sense, be termed MUSICAL DISPLAY.

1st, That is justly so called, in which the performers, indulging themselves in high conceptions of their own powers and genius, seem evidently desirous to impress the audience with ideas of their skill, by introducing into their performance, (no matter how solemn the music or serious the subject,) the *graces*; as they are called, such as trills, shakes, appoggiatures & after notes, interlining and interlarding the whole melody with them, until they become nauseous even to an uncultivated ear. Perhaps it may be said that these poetic licenses are the most frequent among those who have paid most attention to the cultivation of music. If we leave the decision to fact, we can boldly say from almost daily observation that none take so great liberties with the plainest and most common melodies, as those who have never been taught to read a single piece; as we have many times witnessed the addition, suaviter in modo, of no less than one third to the number of the notes of St. Martin's; and with as great alterations of its melody as there were of the clergyman's wig, who, on receiving it from the hands of his parishioners, who had each been permitted to alter it to their liking, declared it would be no breach of the decalogue to worship it, as it was not in the shape of any thing in heaven above or in the earth beneath.

2. That in which a choir tolerably disciplined in intonation, produces good harmony without uttering a single word which can be distinctly understood. This may be very justly denominated musical display, it being a display of nothing but music. Under this description may be ranked the music of an organ, or of any other instruments, either unaccompanied by voices, or so badly accompanied, that no sentiment is understood, and the voice is made a useless appendage to that which was designed as an assistant to the voice. Thus the performance, instead of being addressed to intellectual beings, becomes an empty sound. "*Tinnit inane est.*"

3. That may not inaptly be termed musical display, which sometimes takes place at public celebrations, where secular music is substituted for sacred, and sacred for secular, as, for instance, on occasion of a literary anniversary, where a patriotic and rhythmical piece is called for at the close of an eulogy on some departed hero, or a piece of sacred music after an oration on the *solemn* subject of Craniology.

4. That in which, without much self cultivation, and without much self conceit, but with vast self complacency, the whole audience become performers, and carry either one part, or half a dozen, according to their opinion of their own competency, notwithstanding the absence of all harmony and melody, articulation, expression, rhythm, or accent, except an inverted one, ought, nevertheless, in compliment to the great satisfaction of the performers, to be called musical display.

5. The last, and that which ought not to be the *least* censured, is that in which, either from the extreme ignorance of the auditors, they not being able to read, or from their alleged poverty, they not being able to supply themselves with hymn books and with candles, the singing of each line or couplet is performed by some part of the audience, alternately with the reading of the same by one who officiates as clerk. This, as it is practised mostly in smaller meetings, there being thence combined in it an unusual number of sounds from noses "spectacle bestrid," may be emphatically termed A *musical* display. Your's, &c.

LAOU.

*To show, if any thing were necessary to show, that the *congregational style* would not only prevent all improvement in the art, but that the performance of it, when carried to its highest state of perfection, that is, when every member of the congregation feels in duty bound to bear a part, is sufficient to destroy in any man of taste and feeling, the gravity becoming a place of public worship, the following fact is related. A late clergyman, of great talents, taste, and piety, and of uncommon sensibility, on his travels, offered his services for a day, to a destitute congregation in the suburbs of a large and populous city. Having read a *well selected psalm*, he sat to listen to the musical performance, which was in the true congregational style. Being unprepared for any sudden attack upon his gravity, he soon found his risibles in an uncontrollable condition, and he was grieved and excessively mortified to find himself alone and involuntarily responding to the genuine effects of their unintelligible but well meant sounds. No burlesque, no pantomine could produce more stage effect than such performances.

†Committed, we presume, on the music.—ED.

COMMUNICATIONS.

To the Editor of the Western Recorder.

In your paper of the 19th instant, I notice an article, taken from the Middletown Sentinel, in which it is stated, that another marriage is contemplated between a Cherokee at the School in Cornwall, and a young lady of that village; and that the Agents of the School have published a report the object of which, is, to declare their "unqualified disapprobation of such connexions;" and that additional restrictions have been adopted to protect the interest of the School and of the community as connected with it. I have not seen the report of these Agents, and know not the reasons assigned for a judgment so severe. They ought to have the best reasons to justify the publication of such a report. These Agents could not fail of perceiving, that such a report must produce the most painful sensations in the minds of these betrothed youth and their friends; and that it would be regarded by the Cherokee nation as an indirect reproach for the colour of their skin and their national inferiority to the whites.

This is a subject in which the whole religious community have unquestionably a common interest; and therefore the feelings of private individuals ought not to prevent public discussion. If marriages between Heathen youth, educated among ourselves by Christian munificence, and the children of our citizens, will prove prejudicial to the great object which the American Board of Commissioners for Foreign Missions are pursuing, then undoubtedly the Agents of this School, and the friends of missions generally, ought by all lawful means to discountenance such marriages. But if not, then the Christian public have in truth no more interest in such marriages, than they have in any other among our own citizens. As a mere question of taste, the public have nothing to do with it: and the Agents of this School would be as reprehensible for any official interference, as they would be in meddling with the private courtship of any other individuals in the community. If the particular friends of our young ladies are averse to their connexion with persons of a darker hue than themselves, let them advise, entreat, and even threaten, if they please; but let those who are selected as public Agents to dispose of our own charities bestowed for evangelizing the Heathen world, have nothing to do with such matters.

I have too much confidence in the wisdom and the piety of these Agents to believe that they have designedly been influenced by any other than great national and religious considerations in the publication of this report; and it is upon this presumption that the following remarks are offered through your paper to the public.

This School at Cornwall is established by the American Board of Commissioners for Foreign Missions, for the education of Heathen youth, from any part of the world. The ultimate object of this School and of all the operations of this Board, is, to bestow upon the benighted portion of the human family the invaluable blessings of civilization and religion. This is an object truly benevolent and sublime, and worthy to command the noblest powers of men and angels. The friends of the heathen, relying upon the divine promises, believe that this grand object will be ultimately attained; and that all the nations of the earth, will, ere long, be united in the bonds of Christian love. We will suppose then, that all the various tribes of Indians in North and South America, are by Christian enterprise raised from their present degraded state to a level with ourselves in all respects, except the colour of their skin. What will be the inevitable consequence? Can they be kept a separate distinct people? This continent is their home. It is the land of their fathers. We are foreign intruders. They cannot, like the sons of Africa, be transplanted to another continent. Here they must live. Here they must have a government, and all the institutions of a civilized and Christian nation; and they cannot be kept a separate people. They will, by intermarriages become amalgamated with the white inhabitants of this continent. This, beyond all question, is the design of Providence, if they are ever civilized. We might as well attempt to prevent the rivulets that spring from our thousand hills and vales from commingling their waters, and flowing together in majestic streams to the ocean, as to prevent the thousand tribes, scattered over our continent, from mingling with the other inhabitants, and becoming one people. There is then nothing morally wrong in such intermarriages, nor is there any such material difference arising from bodily or mental qualities, as to preserve that separation which now generally prevails. This separation is owing, not to physical, but moral causes; and when these are removed by Christian effort, the consequent separation must cease.

Taking it then as an assumed fact, that the various tribes of Indians are to be converted to Christianity, and to become united with the white inhabitants of this continent, the only question is, will intermarriages such as those which meet the "*unqualified disapprobation*" of the Agents of the Cornwall School, tend to defeat the great object of the American Board, or to retard the approach of that happy day for which the friends of humanity and religion are fervently praying, and casting liberally their silver and gold into the treasury of the Lord?

There are many considerations which lead to a different judgment from that of the Agents of the Cornwall School.

I. Such marriages will tend to prevent these educated heathen youth from reverting back to paganism. This is an evil which has heretofore been experienced, and still operates as a discouragement to exertion. But the society of enlightened and virtuous females will be one of the most effectual means of keeping these educated heathen attached to the religion and manners and habits of a Christian people.

II. The families which spring from such connexions will produce a happy moral influence upon surrounding pagan families. Their superiority will be seen, and will lead to imitation; and such marriages will thus go far to attach the natives to every thing which is calculated to exalt their character and improve their condition.

III. Such marriages will unite the Indian tribes to the United States in bonds of permanent friendship, and thus facilitate all the operations of the benevolent in their behalf.

IV. The political influence of such marriages will be advantageous to the United States and to the Indian tribes. They will operate as a powerful means of preventing those expensive and bloody wars which have hitherto prevailed; and in case of a foreign war, these tribes will be our allies. Such marriages would remove in a great degree those prejudices which Indians cherish of us. They have their prejudices as well as we. And they are more excusable. They have been cheated and demoralized by our people. They have experienced more evil than benefit from their connexions with us. Their wives and daughters have been debased by our travellers, our fishermen, and our hunters. Sexual intercourse has been mostly illicit, and marriages from motives of gain. Let the Agents of the Cornwall School and all the friends of missions raise their voices in accents loud as seven thunders against these connexions, till every tribe on the continent shall hear and be convinced that they meet *our* "unqualified disapprobation," and that no means will be neglected to *protect* them against an alliance with us so disgraceful and ruinous.

Such marriages as those, condemned by the Agents of the School, will be the most effectual means of exalting the Indian character, and of preserving them from the destructive evils they have hitherto experienced from their connexion with us; and of preserving a friendly relation between them and the government of the United States. One of our eminent statesmen, a candidate for the Presidency at the late election, several years since, recommended intermarriages with the Indian tribes, as the best means of preserving peace, and rescuing them from utter ruin.

V. Such marriages will furnish additional motives to evangelize the heathen. The friends of those females who shall be thus connected, will feel the strongest desire to see the Indian tribes civilized, and the patriotic feelings of the community will be more effectually enlisted in this laudable enterprise.

If these remarks are well founded, then these connexions, which have given the Agents of the School at Cornwall so much alarm, are calculated most powerfully to aid the great and noble object which the American Board of Missions are pursuing with such commendable zeal.

Why then discountenance these connexions? If Cherokee youth, well educated among us, become so interesting to our virtuous and intelligent females, that they are preferred as husbands to many of our own young men, notwithstanding the disadvantages of colour, why should grave clergymen and the friends of the heathen, raise their voices against such connexions?

We would not urge our pious females to become connected with Indian youth, contrary to their wishes, for the general good of the heathen. But if they find intelligent and well educated Indian youth, with whom they can be more happy than by a connexion with our own sons, we think that the friends of Missions ought not to complain; but to regard such connexions as indicative of the smiles of heaven upon their exertions, and a pledge of their final success.

It is possible that the clamour of the populace has awoke the fears of these agents, and prevented the exercise of their better judgment. Most of those who clamour may have taken a very partial view of the subject, and many of them are, without doubt, unfriendly to all the benevolent exertions of the day in behalf of the heathen. It is possible, also, that state pride is touched, and these agents are apprehensive that their funds will diminish, if such marriages are countenanced by them.

But if the moral influence of such marriages will on the whole be highly favourable to the great object of benevolence, they ought to present such considerations to the public mind as will tend to remove prejudices and silence clamour instead of lending their influence to strengthen prejudice, and to open the mouth of this thousand headed monster.

The only plausible ground of objection to these marriages is, that all efforts for civilizing and evangelizing the Indians will prove abortive; that it is the purpose of God notwithstanding these efforts, that the Indian tribes shall waste away and disappear before the rapidly increasing population of the white inhabitants. If such is to be the destiny of this oppressed and injured race, then indeed we should be wanting in humanity not to be pained to see our respectable and pious females connecting themselves with these Indian youth, however well educated, for their offspring must share in the fate of these unhappy outcasts.

That such is to be the destiny of these tribes is the opinion of most who are unfriendly to all efforts to civilize them, and they act consistently in declaring their "unqualified disapprobation," of such connexions. Such however is not the belief of christians who are devising and pursuing measures to evangelize them.

How then can they in conscience condemn marriages between pious and enlightened youth whose hearts are cemented by natural affection, and whose united prayers and efforts will be to save these numerous tribes from wretchedness and ruin?

Should the opinion of the late venerable president of the American Bible Society, whose name this Cherokee at the Cornwall school now bears, prove true, that these tribes are the descendants of Israel, then their ancestry is more honourable than our own; and when God shall restore them to the blessings promised to their fathers, alliances with them will be as respectable in the eyes of the world, as with any nation. In point of native talent, facts already prove them at least our equals; and if the talent displayed by Ross and others in their late diplomatic correspondence with the President of the United States and the Secretary of war, in which the former had the argument, be a fair specimen of Cherokee intellect, the time may come when Connecticut will feel herself as much honoured by these connexions which now meet the "unqualified disapprobation," of some of her citizens, as they now deem her degraded.

Indian blood now flows in the veins of some of our most respectable citizens, and in the veins of one whose eloquence has for several years past been heard with delight on the floor of Congress; and perhaps the time is not far distant when the offspring of such marriages as now meet the "unqualified disapprobation," of the agents of the Cornwall School, will be seen in the halls of legislation—at the bar—and in the pulpit,—and when the eloquence of their lips will plead the cause of liberty, humanity and religion, with unrivalled success, and an emancipated world shall rise up and call them, *The blessed of the Lord.* CRAWFORD.

To the Editor of the Western Recorder.

Verona, August 3, 1825.

SIR—The following extract is from Dwight. It is perhaps worthy a place among your selections.

"A well regulated mind, a dignified independence of the world, and a wise preparation to possess one's soul, in patience whatever circumstances may exist, is in the power of every man; and is greater wealth than that of both Indies, and greater honour than Cæsar ever acquired."

The following is an extract, but the author must be nameless.

"THE EVIL OF SIN.

"Individuals of the highest rank and dignity, of the best talents natural and acquired, and of the fairest prospects and the best opportunities for usefulness in life, have been cast down and ruined by this fell destroyer. '*For she hath cast down many wounded; yea many strong men have been slain by her.*' Obstinacy and hardness of heart destroyed the peace and usefulness of Pharaoh, and brought him to an unnatural and untimely end; disappointed ambition ruined Ahithophel and led him to the commission of suicide; the covetousness of Ahab in desiring his neighbour's vineyard, procured for him a speedy and violent death; wounded pride hung Haman upon the gallows; and the love of money betrayed the Saviour by the hand of Judas, and fastened the halter round his neck by which he departed to his own place."

With much respect, ADELPHOS.

THE subscribers are now receiving from N. York and Philadelphia, their second supply of

GOODS,

this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other establishment in this state,—save the city of Gotham. THOMSON & LYMAN.

Utica, June 10th, 1825. 50tf

PLATTSBURGH & CANADA NOTES WANTED.

THE Notes of the Banks of Plattsburgh and Canada, (excepting those of Little York,) received for goods, at par, at the store of THOMSON & LYMAN.

Utica, May 8, 1825.

JOHN CAMP & Co. No. 93, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May, 24, 1825.

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y38

Piano Forte & Violincello
FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*